Strange & Terrible

NEVVES

FROM

CAMBRIDGE,

BEING

A true *Relation* of the *Quakers* bewitching of *Mary Philips* out of the Bed from her Husband in the Night, and transformed her into the shape of a Bay Mare, riding her from *Dinton*, towards the *University*.

With the manner how she became visible again to the People in her own Likeness and Shape, with her sides all rent and torn, as if they had been spur-gal'd, her hands and feet worn as black as a Coal, and her mouth slit with the Bridle Bit.

Likewise, her *Speech* to the *Scholars* and *Countrey-men*, upon this great and wonderful *Change*, her Oath before the Judges and Justices, and the *Names* of the *Quakers* brought to Tryal on *Friday* last at the Assises held at *Cambridge*. With the Judgments of the *Court*.

As also, the Devils snatching of one from his Company, and whisking of him up into the Air, with what hapned thereupon.

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The Quakers *Tryal on* Friday *laſt, at the Generall Aſſiſes held at* Cambridge.

AS the Wings and Motion of *Time*, are uſher'd into the Univerſe with various Changes; ſo is the Creature transformed daily from his Rational Intellects, to an irrational ſenſuality of Dumb Creatures. O monſtrous! What Chriſtians become Beaſts; what a ſad Age do we live in? Woful Experience makes it deplorably evident: Iron ſides, in Iron Times, ſuits well with a true Chriſtians Qualifications; but Satanical Deluſions in Backſliders from the Truth, carries a Badge of Infamy, elſwel againſt the Glorious and Inviſible Creatour, as againſt His admired Works of Creation: Such *Atheiſtical Spirits*, are the *Original Riſe*, from whence the enſuing ſubject takes its Diſcourſe; and true it is, that the Judgments of God upon Witches and Inchanters, are clearly manifeſted by Scriptural Examples, where the Lord ſaith, *Thou ſhalt not ſuffer a witch to live*, Exod. 22. 18. *There ſhall not be found amongſt you one that uſeth Divination, or an obſerver of Times, or an Inchanter, or a witch, or a Charmer, or a Conſulter with Familiar Spirits, or Wizards, or a Necromancer. For all that do theſe things are an abomination to the Lord*, Deut. 18. 10, 11, 12.

Many ſuch like Inſtances, may here intervene by way of ſimilie to the people called Quakers; and as

Conſtantine forbad all to ask Counſel at Witches, or to uſe the help of Charmers, *upon pain of Death*; ſo ſhal I admoniſh all people from adhering to *Sorcerers*, which like ſo many *Muſhrooms* (in this Age) ſpring up in an inſtant, deviating from the Truth, and fancy a New Light, proceeding onely from the Prince of Darkneſs; as manifeſtly appears in the caſe of *Mary Philips*, who falling from the Church of *England*, entred into the Society of *Robert Dickſon*, and *Jane Cranaway*, two unrefined Quakers; but after ſome few weeks expired, ſhe declined their ways, utterly renouncing them, and deteſting their actions; inſomuch, that they adjudged her to be in a Reprobate Condition, and not worthy of an Earthly Being; but rather a transfiguration from the Glorious Image ſhe was created in; which (poor Soul) ſhe was ſoon diveſted of, even in the Night, as ſhe betook her ſelf to reſt with her Husband, being bewitched or inchanted out of the Room where ſhe lay, and transformed into the perfect ſhape of a Mare, and ſo rid from *Dinton* to a Town within four miles of *Cambridge*, where a Company of ſeeming Quakers were met: But upon the aforeſaid Inchanting-Witches alighting off, and hanging the Bridle upon the Pails, the ſnaffle (or Bit) came out of her mouth, and miraculouſly ſhe appeared in her created Form and Likeneſs, to the great aſtoniſhment of the Neighbours, who beheld this unexpected change with abundance of admiration; and upon the Womans declaring of her ſelf, and the ſtate of her Condition, ſhe went along with ſome Officers to the Meeting, and coming into the Room, ſhe pointed to the two Quakers, ſaying, *This is the Man and Woman that bewitcht me*: Whereupon they were apprehended, and carryed before a Juſtice, who committed them

them to ſafe Cuſtody, there to remain till the Aſſiſes, which on *Thurſday* laſt began at *Cambridge*, and on *Friday* they were brought to Trial, where the Woman that was bewitcht made Oath againſt them, and ſhewed her hands and feet, which were lamentably bruiſed, and changed as black as a Coal, her ſides being alſo exceedingly rent and torn, juſt as if they were ſpur-gal'd, and her ſmock all bloudy: Evident ſigns of her ſad ſufferings; yet utterly denied by the priſoners, who at laſt were cleared, notwithſtanding the Grand Jury finding the Bill of Indictment.

But to demonſtrate more plainly, That there are Magicians and Witches, is evident by theſe two enſuing Examples; to wit, *Cleomedes* a great Magician in *Rome*, having practiſed the death of many little Children, the Parents of them at laſt ſought revenge on him, who to ſhun their Fury, ſhut himſelf cloſe up in Coffer: but when they had broke it open, the Devil had carried away the Magician.

The Governour of *Maſcon*, a great Magician, as he was at diner with ſome company, was ſnatched away by the Divel, hoiſted up into the air, and carried three times about the Town, to the great aſtoniſhment of the Inhabitants, to whom he cried for help, but all in vain.

Thus it is evident, that as there are *Magicians* and *witches*; ſo are there divers of the ſons of *Adam* reaching out their hands to the forbidden Tree, and catching at the fruit of it; yea, this off-ſpring of *Eve* longing for the greeneſt Apples, the precocious knowledg of Events, and New Lights, before they come their juſt and perfect ripeneſs of maturity. And true it is, that there are ſome who can find no ſatisfaction, no Sabbath, no quiet in their preſent ſtate, and therefore

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they would fain know what the next day, what the next year, what the next age will bring forth; in the highest prosperity they fear a mutation; in the lowest adversity they are impatient for a change; and hence it comes to pass, that futurity is the mark at which all level the arrows of their aspiring thoughts. As for instance, the Jews who had the *Urim* & *Thummim*, and Prophets of God to enquire of, yet ran a madding after Wizzards, and such as had familiar spirits, had their false Prophets by hundreds; yea, and sent to *Baalzebub* the God of *Ekron*, an Oracle of the Devils, to enquire; as in the life of *Ahaziah* will appear.

With how frequent and costly sacrifices did the *Grecians* adore their Oracle-giving Deities, purchasing an answer with a *Hetacomb*, and with the blood of a hundred dumb beasts conjuring their dumb Devils, before the sullen Fiends would vouchsafe to answer them?

To pass by the several kinds of madness expressed in *Geomancy*, by Circles in the Earth; *Pyromancy*, by Fire; *Hydromancy*, by Water; *Necromancy*, by the Ghosts of the Dead, we shall descend, and treat your view, to another Inspection of the New Lights of these Dark Times; which appears so visible, that they may be discern'd as far as *Norwich*, where a high-flown Spirit, on Sabbath day last was a fortnight, took the impudence to pull down his breeches on the Communion Table, and laid there his most odious and nasty burden: But ere five and twenty at the Divine Vengeance, he was suddainly tormented with the griping in his guts, and lamentably roaring out, died within the space of an hour or two. What any

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man now ſay, that this is a Generation of men indued with New Lights: Surely no; for what is more obvious, than the proceeding of theſe Lights from the Prince of Darkneſs.

And as there are ſome, who by their inchanted black Ribbons, tyed about the Creatures left Wriſt, gain many Proſelytes; ſo there are others who deny the Lords Day, charging the Miniſtry of *England* to be Antichriſtian, and yet ſeem to be ſtrict in the ways of Holineſs. I ſhall not therefore ſet bounds to other mens knowledge, nor circumſcribe them within the Circle of my own Ignorance; they may have Dawnings, where I perceive no Star-light: yet take this along with you, that God often in Text-hand declares his Mind, in a Comet, a Blazing-ſtar, and other fiery Apparitions; and not by the vain-bablings of *Magicians* and *Sorcers*; Who may fitly be compared to the great Conjurer that *Picus Mirandula* writes of in his time, *viz.* That promiſing a certain Prince he would preſent to him the ſiege of *Troy*, with *Hector* and *Achilles* fighting together as when they were alive: But as he was about his Conjurations, the Devil carried him away that he was never heard of after.

To conclude, As the Jews and Heathens formerly, ſo many of the Quakers in theſe days, have been tampering about Futurities, how lawfully I cannot ſay, and pretend a Viſion ſeen in the Air, betwixt *Kingſton* and *London*, figuratively preſenting the dividing of the City and *Southwark*; and of the Cities devolving and extinguiſhing in ſmoak.

But

But doubtless the best way is to acquiesce in God's revealed Will; for He will have his Children in some sense entertain Fortune by the day, choosing gradually and leasurely to discover the thoughts he hath concerning them, that he might keep them in a waiting and obedient posture, in a posture of dependance and expectation; not that I would have them with *Anacreon* cry out, *Give me to day, let who will care for to morrow*; or with the *Stoicks* lazily expect the blind stroak of a conceited unavoidable Fate; but using all lawful and probable means, endeavour their Countries, and in it their own future good.

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